1:Dobrizhoffer M-S (ca. 1760) 1822
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can suppose that all this is produced by chance? The waggon, as you yourself know, is overturned, unless the oxen have some one to guide them. A boat will either sink, or go out of the right course, if destitute of a pilot. Who then can be mad enough to imagine that all these beauties of the Heavens are the effect of chance, and that the revolutions and vicissitudes of the celestial bodies are regulated without the direction of an omniscient mind? Whom do you believe to be their creator and governour? What were the opinions of your ancestors on the subject?" "My father," replied Ychoalay, readily and frankly, "our grandfathers and great grandfathers were wont to contemplate the earth alone, solicitous only to see whether the plain afforded grass and water for their horses. They never troubled themselves about what went on in the Heavens, and who was the creator and governour of the stars."

I have observed the Abipones, when they are unable to comprehend any thing at first sight, soon grow weary of examining it, and cry *orqueenàm?* what is it after all? Sometimes the Guaranies, when completely puzzled, knit their brows and cry *tupà oiquaà*, God knows what it is. Since they possess such small reasoning powers, and have so little inclination to exert them, it is no wonder that they are

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pectation. Of this, however, I am perfectly certain, that the Indians comprehend what they see sooner and more easily than what they hear, like the rest of mankind, who are all more readily instructed by the eyes than by the ears. If you desire a Guarany to paint or engrave any thing, place a copy before his eyes, and he will imitate it and execute his task with accuracy and elegance. If a pattern be wanting, and the Indian be left to his own devices, he will produce nothing but stupid bungling work, though you may have endeavoured to explain your wishes to him as fully as possible. Neither should you imagine that the Americans are deficient in memory. It was an old custom in the Guarany Reductions to make the chief Indian of the town, or one of the magistrates, repeat the sermon just delivered from the pulpit before the people in the street, or in the court-yard of our house; and they almost all did it with the utmost fidelity, without missing a sentence. Any piece of music which they have either sung or played on the flute, or organ, two or three times from note, becomes so infixed in their memory, that if the music paper were caried away by the wind, they would have no further occasion for it. From these things a theologian will infer that the thinking powers of the Abipones are not circumscribed by such

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G lized life, and above all, in confession, the Guara-
802 nies were daily taught at church to count
177 in the Spanish language, in the public explana-
tion, or recitation of the catechism. On Sun-
day, the whole people used to count from one
to a thousand, in the Spanish tongue, in the
church. But it was all in vain. Generally
G [153] speaking, we found the art of music, painting,
and sculpture, easier learnt than numbers. They
can all pronounce the numbers in Spanish, but
are so easily and frequently confused in count-
ing, that you must be very cautious how you
credit what they say in this matter.

A For the conjugation of verbs, no paradigm
*192 can be given; as the singular number of the
*193 present tense of the indicative mood differs in
almost all words, and is more difficult to learn
than the augments of the Greek verbs. The
second person particularly takes new letters,
not only in the beginning, but also in the mid-
dle, and the end, as will appear from the exam-
ples which I shall lay before you.

Singular.		*Plural.*	
I love	Rikapit	*We love*	Grkapitàk
Thou lovest	Grkàpichi	*Ye love*	Grkápichil
He loves	Nkàpit	*They love*	Nkapitò
I know	Riáralge	Graáralgè	Yaralge
I remember	Hakalcènt	Hakalcènchi	Yakalcènt